VASSAR DOLLEGE

IN THIS ISSUE—{CLARENCE GORDON ON "THE RELATION OF THE CHURCH TO THE SETTLEMENT. ** ** **

The * * OTHOUS A MONTHLY RECORD

A MONTHLY RECORD
DEVOTED TO
ASPECTS OF LIFE AND LABOR
FROM THE SOCIAL SETTLEMENT
POINT OF VIEW.

VOL. II, NO. 7.

1

CHICAGO,

NOVEMBER, 1897.

PHASES OF LIFE IN CROWDED CITY CENTERS

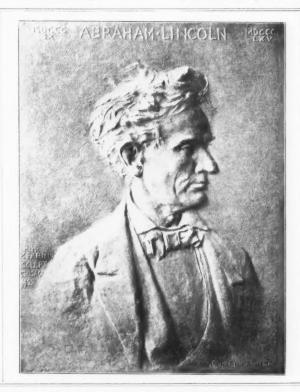
PROGRESS OF MANY ENDEAVORS IN HUMAN SERVICE

STUDIES OF THE

--NEWS OF THE
SOCIAL SETTLEMENTS

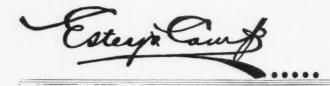
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THE COMMONS

A Monthly Record Devoted to Aspects of Life and Labor from the Social Settlement Point'of View.

Whole Number 19.

CHICAGO.

NOVEMBER, 1897.

A TRUE HOME.

What is a home? A guarded space Wherein a few, unfairly blest, Shall sit together, face to face, And bask, and purr and be at rest?

Where cushioned walls rise up between Its inmates and the common air, The common pain, and pad and screen From blows of fate or winds of care?

Where art may blossom strong and free, And pleasure furl her silken wing, And every moment laden be, A precious and peculiar thing?

And past and future, softly veiled In hiding mists, shall float and lie Forgotten half, and unassailed By either hope or memory,

While the luxurious present weaves
Her perfumed spells, untried, untrue,
'Broiders her garments, heaps her sheaves,
All for the pleasure of a few?

Can it be this—the longed-for thing Which wanders on the restless foam, Unsheltered beggars, birds on wing, Aspire to, dream of, christen "home"?

No. Art may bloom, and peace and bliss; Grief may refrain and death forget; But if there be no more than this The soul of home is wanting yet.

Dim image from far glory caught, Fair type of fairer things to be, The true home rises in our thought As beacon for all men to see.

Its lamps burn freely in the night; Its fire-glows, unchilden, shed Their cheering and abounding light On homeless folk uncomforted.

Each sweet and secret thing within Gives out a fragrance on the air— A thankful breath sent forth to win A little smile from others' care,

The few, they bask in closer heat; The many catch the further ray; Life higher seems, the world more sweet, And hope and heaven less far away.

So the old miracle anew
Is wrought on earth and proved good,
And crumbs apportioned for a few,
God-blessed, suffice a multitude.
—Susan Coolidge.

WANTED.

An Arnold Toynbee will for labor now; A Ruskin's heart, a William Morris' pen, A Lincoln's power, another grand Neal Dow, To break the shackles from the lives of men.

A voice arraigning gold, and greed and spoil,
Making our land in deed, not name, all free;
A brother for the serfs of rum and toll,
A living, working Church, O Christ, for Thee!
—Emma Playter Seabury in The Kingdom.

THE RELATION OF THE CHURCH TO THE SETTLEMENT.

[BY CLARENCE GORDON, EAST SIDE HOUSE, NEW YORK CITY.]

Humanitarians, socialists, philanthropists, may do settlement work and do it well, but where the actuating impulse and reason are religious, i. e., the recognition of God as an object of worship, love and obedience, it will be better done; but only on the foundation of Christ, the God-man, and with His example and grace to inspire and direct, can the settlement realize its highest possibilities.

Christianly humane should the settlement and its residents be; socialists they should be, not to sow dissension between people of different conditions, lots, offices, etc., nor to advance selfish schemes for social, civic and industrial reform, but socialists to evolve in love from what is that development of individual and community life the texture of which is "He that keepeth his life shall lose it, and he that loseth his life shall keep it unto the life eternal;" philanthropists they should be because of the love of Christ for them and in them.

It is the relation, then, of the Christian Church and the settlement that we are considering-the Christian Church in its breadth; not the Episcopalian, nor Presbyterian, nor Methodist, nor Roman Catholic, nor any other division, but the Church as one in the Christ of God. The combination of any set of men and women who love their fellow men, be they religious or not, be they "Jews, Turks, infidels or (and) heretics," may do good in a settlement. The foundation of a house may be of wood; for permanence and security it must be of stone. "For other foundation can no man lay than is laid, which is Jesus Christ.' For this reason the relation of the Church and the settlement is a matter of supreme importance. Unrelated and separate, there is God in one, and man, alone, in

Such is my conviction; that the relationship is fundamental; that it is precious, and to be insisted upon and maintained if the settlement is to become, as we most confidently believe, the secular right arm of the Church, the social unifying power to

complement her lay work. I would try to define some parts of each in this co-operating kinship, that we might understand not only how the Church may vivify-be, indeed, the soul of-the settlement, and counsel it, and contribute men as resident workers in the settlement, and help in the financial support of the settlement; but that we might know what the settlement can do for the Church in the practical education of her ministry in the social needs of the people, in an on-the-level acquaintance with average humanity outside a church, where, though some men may be brutes, no man is acknowledged to be a priest because of his garb alone, but readers of THE COMMONS have probably in mind those points, and I have not space here more than to name them. Therefore, leaving them as they stand, and having expressed my conviction of the first and all-important relationship of Church and settlement, let us look now into the economic relations of the two.

If the settlement is not doing what it might in religious lines with the people, are not churches going out too much from their spiritual function to do social work? And in overlapping the outside work of laymen, have the clergy that worldly experience, that practical knowledge of social science, that plane-ship with the people, which, each and all, are requisite in the settlement? The institutional and ecclesiastical character of churches and the priestly garb of some denominations are difficulties where churches run settlements. And there are certain social recreations of the settlement, harmless in themselves, which are not decorous and are generally forbidden within the precincts of a church; such are dancing and card playing. The enjoyment of billiard room, gymnasium and other provisions on Sundays, which keep men from the saloons and street corners is, also, not permitted.

There are other limitations of settlements conducted by churches which, I think, should influence the churches to encourage and assist outside settlements rather than to undertake, themselves, the work. An Episcopal church, for instance, does not gather into its settlement Roman Catholics, and so of any denomination, its church settlement's invitation is not likely to be accepted by people of other sects. This limits the important social character of settlement work-the bringing together many orders of the community to meet one another on ground of common interest and practical equality-the kind of work that will reach, "if," as Bishop Potter says, "any human agency is to reach, persuade and enlighten the multitudes in our great cities with whom, finally, so largely rests the choice of our rulers, the stability of the republic, and the progress of our civilization."

Another difficulty in a church settlement is that

its people are encouraged (not intentionally by the church) in a certain dependence, dependence upon churchly authority and favor, and upon alms, whilst the laymen's settlements educate to the most self-respecting independence, though, of course, they must at times, relieve cases of immediate suffering or destitution. The church has its poor-fund. Her people know that. And then how unnecessarily costly and luxurious is often the plant of a church. Does this teach a righteous lesson?

The neighbors, the friends, the associates of the settlement should have space, order, cleanliness, beauty, means to educate body, mind, morals and soul, but I would not have marble baths and swimming pools, chairs, lounges and desks such as in the homes of the wealthy and luxurious. I would have good engravings-not paintings-and so, in every line, the settlement house should be on a high plane, both fitting to the home condition of the average wage-earner and an object lesson of what he may justly aim to possess and enjoy, whilst it should not, by surroundings not necessary in fact or æsthetics, either incite to acquire what is superfluous for comfort, respectability and development; or, what is worse, to sow the thought that the world, or the community, or anything else, owes this person a living, or owes him any more than he can win himself fairly and squarely. This is the lesson and practice of the settlement, and if and when the Church fosters or permits the idea to live that she will give us in this world what we do not earn or deserve, or that she will coddle and indulge her children when she should, by discipline and truth. inure them to the God-order, she does that which contravenes the principles of social science and settlement practice. But if the relation of the Church to the settlement is not frugal when she takes entirely in hand work which she should rather inspire, permeate and sustain, the settlement certainly fails in its relation to the Church. When, whilst supplying many temporal needs of the people, its workers do not Christianly influence, by life and precept, those with whom they are constantly and personally in touch, and when, whilst supplying so many worldly needs and refreshments, they do not, also, afford opportunities for spiritual betterment. To illustrate this position let there be quoted here portions of a letter which a settlement head worker wrote lately to his bishop;

DEAR BISHOF:—It has been my wish for a long time to have some religious service here on Sunday afternoons; that whilst the men in the House can exercise in the gymnasium, kick foot-ball, play cards or billiards, there shall also be provided other entertainment and improvement, which some of them will certainly take advantage of—the one as free as the other, and with no authoritative influence exerted in either case. Permit me to add that, as I think of it, clergymen and laymen of any Christian church might preach very briefly on practical, personal religion—short, fervid addresses; that such services should be tate in the afternoon, to follow our Sunday School; that they should not exceed,

say, twenty-five minutes in length; that good music should be provided to occupy ten minutes; that the address should not exceed twelve minutes, and the prayers three or five

not exceed twelve minutes, and the prayers three or five minutes.

Such services, thoroughly well planned in advance, as to the men who are to conduct them, the arrangement and character of the music, and all else constituting reverence, heartiness and directness in the worship, would, I am confident, gather in from the House itself and from the settlement neighborhood a congregation which would soon, and regularly thereafter, fill our assembly room, and I can well believe that the results would be happy for all concerned.

I have talked of this plan with several of the men, and they received the idea with approval. Roman Catholic priests could not, as I understand it, officiate, but laymen of that church could and would. As a large number of our people are Roman Catholics it would not be right, as I see it, that they should not be duly considered.

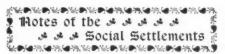
I have ventured thus briefly and roughly to lay the matter—of such importance I deem it—before you that the counsel of our bishop may weigh for or against the proposal. Soliciting your judgment, I am,

Respectfully and faithfully yours,

A settlement which is part of a church is ever fully provided with money (often extravagantly expended) for its maintenance, and the settlement which is known not to "meddle in religious matters" can reach the purse of the public, but the settlement which, whilst not the offspring of any one church or parish, is striving to do social work on a Christian foundation and by active Christian means, stands out in the cold neglected by both the Church and the world. If there is just and righteous relation of Church and settlement, the Church, it would seem, might do more than she does for the encouragement and material support of outside settlements. Bishop Potter has said that "to continue 'the compaign of elucation' we have as yet discovered no agency that, in almost every respect, is at all comparable with the college or university settlement. * * * Such an agency can only want adequate support because the men and women (of New York) do not yet recognize its high and wise purpose and its already remarkable achievements."

Will the Church narrow this settlement campaign-this campaign where social and religious enlightenment go hand in hand-to the precincts of individual churches and to the administration of such churches, or will the Church so express and exert her relation to the settlement that any settlement at large, working on Christian principles and with practical results directly helpful to the Church victory over the world, the flesh and the devil, need not beg of the latter powers, but find due measure of support from the Church whose faithful child and servant it would be?

The wife of Sir Bartle Frere, the British General, was to meet him on a certain day at a railway station, and having her servant with her requested him to go and find the General. The servant had not seen his master, and, nonplussed, replied, "But how shall I know him?" "Oh," said Lady Frere, "Look for a tall gentleman helping some-body." He went out and found Sir Bartle helping an old lady out of a railway carriage.



TOUCH.

A living coal! And with its glow It touched another coal, when, I The dark form into radiance grew, And light and cheer beamed forth anew.

A loving heart! And with its love It touched another heart which strove With adverse waves on troubled sea, When oars were plying heavily; And to, through rifted clouds Hope smiled, And Love the weariness begulied.

That living coal be mine to glow hat loving heart be mine to show, hile earth has sorrowing hearts that wait While earth has sold the state of the opening of Redemption's gate.

-Lucy E. Brown in the Advance.

LATEST LIST OF SETTLEMENTS.

United States, Great Britain and Asia Contribute a Long Array of Social Work-Centers Where Groups are Living Out Their Social Principles.

The following list of settlements of the world is probably as nearly complete as any list can ever be again. It is that collated from the new edition of the "Bibliography of College, Social and University Settlements," compiled by the editor of THE Commons for the College Settlements Association. But settlements are springing up daily in all parts of the world, and it is nearly, or quite, impossible to keep any list complete. The new edition of the Bibliography, which is now in press and will be ready soon, will contain a chapter on the origin and history of the settlement movement, a selected Bibliography of reading references to the movement as a whole and the literature of the individual settlements and an index. The following list in no way forestalls the Bibliography, but gives an idea of the present scope and numerical importance of the settlement movement. An incidental motive of its publication is the desire to have all the readers of The Commons interest themselves in sending information of omissions or changes.

CALIFORNIA.

Los Angeles.—Casa de Castelar, corner Castelar

and Ord streets. San Francisco.-South Park Settlement, 84 South

West Oakland.—The Manse, 1730 Eighth street. ILLINOIS.

Chicago.—Chicago Commons, 140 North Union street.

Clybourn Avenue Settlement, corner Clybourn and Halsted.

Elm Street Settlement, 80 Elm street. Forward Movement, 219 S. Sangamon street. Girls' Club, 531 West Superior street. Hull House, 335 S. Halsted street.

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CHICAGO.—(Continued)

Helen Heath Settlement, 869 Thirty-third Court

Kirkland School Settlement, 334 Indiana street.

Maxwell Street Settlement, 270 Maxwell St. Medical Missionary College Settlement, 744 Forty-seventh street.

Neighborhood House, 1550 Sixty-ninth St. Northwestern University Settlement, 252 W. Chicago avenue.

University of Chicago Settlement, 4638 Ashland avenue. Evanston.—Delano Settlement, Foster street and

Myrtle avenue.

INDIANA

Terre Haute.--Social Settlement, 28 North First street.

Des Moines.-Roadside Settlement, 720 Mulberry Grinnell.-College House, 615 Pearl street.

KENTUCKY

Louisville,-Neighborhood House, 324 East Jefferson street.

MARYLAND.

Baltimore.-Lawrence House, 214 Parkin street. Locust Point Social Settlement, 1409 Hull street.

MASSACHUSETTS.

-Ben Adhem House, Mall street, Rox-Boston.bury.

Denison House, 91-93 Tyler street. Epworth League House, 34 Hull street. Elizabeth Peabody House, 156 Chambers street.

Hale House, 6 Garland street. Lincoln House, 116-122 Shawmut ave. St. Stephen's House, Decatur street.

South End House, 6 Rollins street. Willard "Y" Settlement, 11 Myrtle street. Cambridge.—The Prospect Union, 744 Massachusetts avenue.

MICHIGAN.

Detroit.-The Berean Mission Settlement, 642 Russell street. Grand Rapids.—Bissell House, 425 Ottawa street.

MINNESOTA

Minneapolis.-Unity House, 1620 Washington avenue, north.

St. Paul.-Commons, Jackson and Eighth streets.

MISSOURI.

St. Louis-St. Louis Settlement, Second and Victor street St. Stephen's House, Sixth and Rutger Sts.

NEBRASKA.

Lincoln.-Graham Taylor House, 945 N. Eighth street.

NEW JERSEY.

Jersey City.-Whittier House, 174 Grand street. Orange Valley.—Social Institute, Orange Valley P. O.

Passaic.—Dundee House. 20 Second street.

NEW YORK.

Brooklyn .- Neighborhood Settlement, The Astral, 184 Franklin street, Greenpoint.

Buffalo.—Welcome Hall, 487 Seneca street.
Westminster House, 424 Adams street.
New York.—All Souls' Friendly Aid House, 248
East Thirty-fourth street.

NEW YORK. - Continued.

Alumnæ House, 446 East Seventy-second

Amity Church Settlement, 312 West Fiftyfourth street Association House, 259 West Sixty-ninth

street. Calvary House, 335 East Twenty-second

street. Church Settlement House, 329 East Eightyfourth street

New York College Settlement, 95 Rivington street.

Community House, (Pro-Cathedral) 153 Essex street.

East Side House, Seventy-sixth street and East River.

Gospel Settlement, 211 Clinton street. Grace Church Settlement, 417 East Thir-

teenth street. Hartley House, 413 West Forty-sixth street. Nurses' Settlements, 265 Henry street, 279 East Broadway, and 312 East Seventy-

eighth street. Phelps Settlement, 314 East Thirty-fifth street.

Union Settlement, 237 East One Hundred and fourth street.

University Settlement, 26 Delancey street. Young Women's Settlement, 163 Avenue B.

NORTH CAROLINA.

Grace Post Office, Buncombe County.-Log Cabin Settlement.

Cincinnati. -- Cincinnati Social Settlement, 300 Broadway

Cleveland,-Goodrich House, 368 St. Clair street. Hiram House, 183 Orange street.

PENNSYLVANIA.

Philadelphia.—College Settlement, 617 Carver

street.
Eighth Ward House, Locust street, near
Ninth.

Neighborhood Guild, 618 Addison street. Princeton House, 505 Pine street (combined with Parish House of First Presbyterian Church)

St. Peter's House, 100 Pine street. Pittsburgh.—Kingsley House, 1709 Penn avenue.

WISCONSIN. Milwaukee.—Happy Home Settlement.

ENGLISH AND SCOTCH SETTLEMENTS.

ENGLAND.

Bristol.-Broad Plain House, Address Bristol. Ipswich.—Ipswich Social Settlement, Fore street, Liverpool.—Women's Settlement. Address Miss Address Miss Ling, Aigburth, Liverpool.

London.—Allcroft Road Neighborhood Guild, 140 Allcroft road, N. W.

Bermondsey Settlement, Farncombe street,

Jamaica road, S. E. Bermondsey Settlement, Woman's Branch, 149 Lower road, Rotherhithe, S. E.

Cambridge House, 131 Camberwell road, Camberwell, S. E.

Chalfont House, 20 Queen Square, W. C. Charterhouse Mission, Fabard street, Southwark, S. E.

Christ Church Mission, 53 St. Leonard's road. College of Women Workers, Dartmouth Row, Blackheath Hill, S. E.

LONDON.—(Continued).

Eton Mission, Gainsborough road.
Friends' New East End Mission, Bedford
Institute, Spitalfields, E.

Gonville and Cains College Settlement, Battersea, S. E. Harrow Mission Association, 91 Latimer

road, W.

Hoxton Settlement, 280 Bleyton street, Wile street, N.

Lady Margaret House, Kensington road,

Lambeth, S. E. Leighton Hall Neighborhood Guild, 8, 9 and 19 Leighton Crescent, Kentish Town, N. W. Mansfield House, Barking road, Canning

Town, E Mansfield House Settlement of Women Workers, 461 Barking road, Canning Town, E

Mayfield House, Old Ford road, Bethnal

Newman House, 108 Kensington road, S. E. Oxford House, Mape street, Bethnal Green,

Oxford House, St. Margaret's House (Ladies' Branch of Oxford House), Bethnal Green, E.

Passmore Edwards House, Tavistock place and Little Coram street, St. Pancras, N.W. Pembroke College Mission, 207A East street, Walworth, S. E.

Robert Browning Hall, York street, Walworth, S. E.

Rugby School Home Mission, 292 Lancaster road, Notting Hill, W.

St. Mildred's House, Millwall, E.
Toynbee Hall, 28 Commercial street, E.
University Hall, Gordon square, W. C. (succeeded by Passmore Edwards House.)

Wellington College Mission, Walworth, S. E. Women's University Settlement, 44 Nelson square, Blackfriars road, S. E

York House, 527 Holloway road, N. Manchester. - Lancashire College Settlement, Hulme, Manchester.

Owens College Settlement, Manor street, Ardwick, Manchester.
Star Hall, Ancoats, Manchester. Address
Mrs. F. W. Crossley.

Sheffield .- Neighborhood Guild. Address Sheffield.

Edinburgh.—Chalmers University Settlement, 10 Ponton street, Fountain Bridge. Divinity Students' Residence (Est. Church

of Scotland), 14 George square, New College Settlement, 48 Pleasance. University Hall, Outlook Tower, University

Hall.

Glasgow.-Students' Settlement, 10 Possil road, Garscube Cross Toynbee House, 130 Parson street.

SETTLEMENTS IN ASIA.

Bombay. - Missionary University Settlement. (Address unknown.)

JAPAN.

-Airinsha. Address, Rev. M. L. Gordon, Kyoto.-

Tokyo.-Kingsley House, Kanda, Tokyo. Address, Mr. Sen Katayama.

CHICAGO FEDERATION.

Fall Meeting at the Clybourn Avenue Settlement .-Resolution upon Henry George.-Interesting Discussion.

The meeting of the Chicago Federation of Settlements on December 11 will discuss various matters of settlement interest, and especially the question of the attitude of the settlements upon the subject of relief work this winter, and the position of city and county officials upon the matter. The meeting will be held with the Forward Movement Settlement.

The feature of the last meeting, held at the Clybourn Avenue settlement October 30, was the adoption of a minute with regard to the death of Henry George. It was proposed by a committee, consisting of Professor Graham Taylor, Rev. Dr. George W. Gray, and Rev. N. B. W. Gallwey, and was adopted by a rising vote, as follows:

"IRRESPECTIVE of varying economic opinion, we are at one in our reverence for the manly simplicity, courage, patriotism and religious devotion to the common cause of all the peoples, which constituted the character of Henry George, and in our admiration for the rare intellectual ability, profound conviction, logical acumen, exceptionally pure and vigorous literary style, and beautifully human spirit which characterize his epoch-making

"While prefoundly and sorrowfully conscious of the irreparable loss to the Labor Movement and the cause of social progress, in the removal of so devoted and gifted a man, and the sudden cessa-tion of his brilliant leadership, we recognize that in no higher cause and in no nobler way could he have offered the sacrifice of his life than in his truly great effort to restore the municipal administration to the social service of the whole people by inalienably investing the imperial power of the Greater New York in the sole possession of its own citizens."

The settlements represented and the number present from each at the meeting were: Clybourn Avenue (16), Elm Street (2), Chicago Commons (20), Forward Movement (6), Helen Heath (5), Hull House (9), Maxwell Street (2), Neighborhood House (5), Northwestern University Settlement (4), University of Chicago Settlement (8).

Miss Addams, of Hull House, moved that each settlement pay \$1.00 per year for membership in the Federation. Carried. Miss Addams, Mr. Gallwey and Mr. Abt were appointed a committee to consider the question of the co-operation of the settlements in the current movement for free lectures in the public schools. Committees were appointed also to consider the question of a work-test for those who were given assistance by the city or county this winter, and the movement looking toward the establishment of a municipal lodging house.

The discussion of the evening was upon the subject of the relation of the settlements to positive programs of reform and institutions of one kind and another, and that of individual residents toward their settlements upon matters concerning which the settlement represents a policy. Mr. Simons, of the Chicago University Settlement, was the first speaker. He thought the settlements too much inclined to hide behind indefiniteness, and argued for a good deal more positiveness than is usually shown. "We take positive positions on local issues," said he, "why not on the larger things? Why must we neglect to seize the great levers of church and state, and by them modify the social machinery toward the great ends for which we labor?"

Professor Taylor warned the settlements against institutionalism, and pleaded for the same liberty within the settlement as that accorded to all comers on the outside. Let there be substantial harmony in general—that will almost surely follow from oneness of motive—but let there be liberty in details. On the other hand, he argued for recognition of the great forces which impelled men, in religion and social life, and utilizing them to bring about the social righteousness toward which the settlement labored as one of the freshest and most vital movements now in progress.

Mrs. Harriet Van Der Vaart, of Neighborhood House, presented the view of the settlement as impersonal, as broad enough to include all on a basis of common humanity, and as friendly without prejudice. She was inclined to think that any form of propaganda would stand in the way of this openness and unbiased friendliness.

A brisk discussion evoked much originality of opinion and brought to light many sides of the question.

The settlement conducted by Mrs. and Miss Williamson, as the outgrowth of a girls' club on West Superior street, was admitted to the Federation, and increases the list of Chicago settlements to thirteen.

MANCHESTER UNIVERSITY SETTLEMENT

First Year's Report of the Owens College Enterprise in the Ardwick District.

The first annual report of the Owens College Settlement in the Ardwick district of Manchester, England, is at hand. The history of the settlement is interestingly recited in the preface of the report. The constitution gives the purpose—"This settlement is founded in the hope that it may become common ground on which men and women of various classes may meet in good will, sympathy and friendship; that the residents may learn something of the conditions in an industrial neighborhood, and share its interests, and endeavor to live

among their neighbors a simple and religious life." The departments of work reported upon include the debating society, lectures, regular and occasional, reading parties, classes, "at homes," "cripples' parties," to which infirm persons were assisted for a pleasant hour or two, industrial school, penny banks, employment bureau, visitation and summer excursions.

A NEIGHBORHOOD COUNCIL.

Novel Feature of Work at the University of Chicago Settlement,

One of the causes of notable success in the work of the University of Chicago Settlement is the degree of co-operation between the settlement and the neighborhood. There is no better indication of this than the existence of the neighborhood "Council of Ten," which confers with the leaders of the settlement once a month concerning the work. It is made up of five men and five women, and Miss McDowell is most enthusiastic concerning the degree of interest shown by these friends of the work and the good results from their co-operation. Another feature of work there which is redounding to the success of the endeavor is the club made up exclusively of Bohemian women, who have their meetings in their own language largely, and appreciate them all the more for that reason.

SETTLEMENT JOTTINGS.

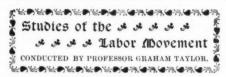
Literature concerning a new settlement work in Aigburth, the north end of Liverpool, England, is sign us by friends of the work. The settlement is under the auspices of the Liverpool Union of Woman Workers, and two young women are In residence. A public meeting aroused interest in the enterprise, and the work starts off with the good will of the Liverpool press and public.

The fifth annual report of the settlement of women workers associated with Mansfield House in Canning Town, is just at hand. It is an attractively printed and illustrated pamphlet of sixty-six pages, and reports upon the work among the factory girls, women's pleasant Sunday afternoon, mothers' meetings and sewing classes, winter and summer children's works, etc.

The report, balance sheet and list of subscriptions for 1896, of Oxford House in Bethnal Green, London, is interesting reading. It takes up the work of the settlement in detail, and with notable clearness gives a picture of the settlement activity. Especially interesting is the report on the connection with St. Matthew's parish.

A new settlement in New York is reported by the Outlook as having been established by Mrs. Sarah J. Bird. It is to be called the "Gospel Settlement," and is located at 211 Clinton street.

An interesting series of subjects is announced in the program, for the winter, issued by the "Columbian Woman's Club" of the Northwestern University Settlement, Chicago.



A LABOR SERMON.

TOILING MANHOOD'S RIGHTS PLEADED FOR IN A PULPIT.

Rev. Dr. W. R. Taylor's Rochester Sermon Another Indication of the Church's Growing Interest in the Labor Movement—A Notable Series.

The immensely widening and rapidly accelerating interest in the Labor Movement is not better shown than in the increasing number of sermontopics in churches, relating to the subject. And no better illustration can be found of the earnestness and good faith with which ministers of the gospel are turning to the consideration of this, the most important subject now before the minds of men, than the series of sermons on the Labor Movement now in progress by Rev. Dr. W. R. Taylor, in the Brick Presbyterian church, of Rochester, N. Y., one of the largest and most influential churches in the Presbyterian denomination.

The first sermon, the substance of which is given below, was on the question, "What is the Labor Movement?"

The particular topics and dates for the balance of the course will be as follows:

Dec. 5th—"In the Good Old Days before Machin-

Jan. 2d—" Machinery, and some of Its Results." Feb. 6th—"The English Workingman and the Law. Dark Side and Bright Side."

March 6th—"The Earl of Shaftesbury and Other Friends of the Workingman."

April 3d—"The American Workingman." May 1st—"Trade Unions."

Some special labor hymns have been gathered by Dr. Taylor, and one or more of these will be used at each of the services.

WHAT IS THE LABOR MOVEMENT?

After a strong opening, in which Dr. Taylor emphasized the importance of the subject, and the propriety of a minister's speaking of such subjects in a church, he said:

"The first thing to be learned in studying the Labor Movement is that this phrase has two senses—one broader, the other narrower and more specific. In its broader sense, the Labor Movement is nothing more nor less than the upward movement of man. It is inseparable from the struggle for liberty which has practically constituted the history of Europe since the beginning of the break-up of the Middle Ages.

"Take the history of England as an example.

Going back 700 years the people of that time were serfs, tied to the soil, and in bondage to the lords. There was no great body of people, such as we who compose this congregation represent, working for our living, as, almost without exception, I suppose we do, but free to come and go as we choose, owing no man any service but such as we choose to render, each one equal to every other one before the law, with an opportunity to rise to any height we can command, and participating in the government.

"An English serf could not leave his land, or give his daughter in marriage, or sell a yoke of oxen without the consent of his lord, and generally not without paying him something for the privilege. He was regarded as an inferior person before the law. His rights were not half the rights of a man. By a system of caste, almost as rigid as that of India, he was condemned to remain all his life in the station in which he was born—although there were instances of men of exceptional strength breaking through and struggling up.

"The whole social and political system was based not on the assumption of our Declaration of Independence that 'all men are created free and equal,' but that men are born in classes, permanent and fixed, one class to serve, and the other to be served; one class to govern, and the other to be governed.

THE ANGLO-SAXON STRUGGLE.

"That was in England 700 years ago. What do we find there now? A people practically as free as we are. What has gone between? An unceasing struggle. Between whom? Between the people on one side, and the Kings and nobles on the other.

"But who are 'the people?' The workers, the farmers, the mechanics, the merchants, the clerks, the hewers of wood and the drawers of water, the doctors, the lawyers, the ship owners, the inventors—in a word, the great army of people who live and make their fortunes by their own labor, as distinguished from those who live upon the labor of others. For what was the struggle? For human rights, the rights to live the life of a man.

"Anglo-Saxon liberty is the achievement of the workers of the Anglo-Saxon race. The Declaration of Independence, the War of the Revolution, the Constitution of the United States, were all 'way marks of the Labor Movement.' The whole upward movement of the mass of mankind which has marked the last six or seven centuries of European and American history, and the fruits of which we are at this moment enjoying, is really a Labor Movement—a movement of the world's workers of all classes.

(Continued on page 12.)

PLYMOUTH WINTER NIGHT COLLEGE,

DEPARTMENTS OF STUDY.

CLASSES, CLUBS AN

.........

ART... Drawing from Casts and Still Life, Art Talks, Studies in Ruskin and Morris, Painting, Embroidery, Clay Modeling.

MUSIC... Choral Singing, Vocal Culture (Small Classes and Private Work)
Piano, Mandolin, Violin, Guitar.

<u>ACADEMIC...</u> German, French, Advanced Arithmetic, Algebra, Geometry, Mechanical Drawing, Elocution, Literature.

BUSINESS... Bookkeeping, Stenography.

DAILY

MONDAY.

4.	00	p. m	EI	OCI	UTI	ON	(Ch	ildr	en				N	liss	М	int	a I	Ron	nai	and	1 M	iss	Jennie	N	ewi	mar	(C)	olui	nbia	Sch	oole	f Or	atory)	
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WEDNESDAY.

			DITECTALL		
3.00 p. m., PIANO LESSONS,				. Miss Harriet Brown	(Berlin Conservatory)
4.00 p. m., DRAWING (For Childr	en) .				
4.00 p. m., CECILIAN CHOIR.					· Miss Brown
4.00 p. m., ELOCUTION (Girls ov					
7,00 p. m., PENNY PROVIDENT	BANK	For Girls)			 Miss Clawson
7.15 p. m., MANUAL TRAINING			Mr. E. H. Sheldon	(Chicago Manual Training)	School), and Mr. Todd
7.15 p. m., GIRLS' CLUBS, .			Under direction	n of Miss Henrietta E. Stone	e of Chicago Commons
7.30 p. m., BOYS' CLUBS			· Mr. Sidney B	Foote and Mr. Walter C.	Johnston, of Evanston
8.00 p. m., FRENCH (Elementary)					
8.00 p. m., ELOCUTION					
8,30 p. m., CHICAGO COMMONS					
8.30 p. m., GUITAR LESSONS,					
8 20 n. m. MANHAL TRAINING				Moss	ere Sheldon and Todd

TUITION 25 CENTS FOR TEN LESSONS, EXCEPT IN NORMAL MANUAL

UBSAND LECTURES.

ER TIRM 1897-8...

CHICAGO COMMONS

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DOMESTIC SCIENCE... Professional Dressmaking, Home Dressmaking, Cooking, Home Nursing.

INDUSTRIAL TRAINING... Manual Training, Sewing, Basket Weaving, Wood Carving, Chair Caning.

NIGHT SCHOOL STUDENTS... English Grammar and Composition, Spelling and Writing, Elocution, Arithmetic.

OTHER BRANCHES WILL BE ARRANGED for if there is sufficient demand for them.

THURSDAY.

4	.00	p. m.	CHILDR	EN'S CH	ORE	18.													Miss	s Mai	ri R	uef H	ofer	r, dire	etor
			FRENCE																						
7	.00	p. m.	VOCAL (CULTUR	E.																		. M	liss He	ofer
7	.00	p. m.	MANUAL	LTRAIN	ING																			Mr. T	'odd
7	.30	p. m.	DRAWI	NG AND	PAI	NTI	NG.									2	Mr.	Schi	reibe	er (L	ectu	rer.	Art	Institu	utei
7	.30	p. m.	BOYS' C.	LUBS.								Mi	88 (Cor	a E	. El	lis.	Chie	ago	Com	mor	is, ar	d M	Ir. We	eks
8	.00	p. m.	BOOKK	EEPING.]	F. E.	Her	ary (Iow	a Colle	ege)
8	.00	p. m.,	CHORAL	CLUB.	0							a				Mi	ss H	ofer	and	Mis	s Ka	athar	rine	Crawi	ford

FRIDAY.

6.30	p. m.	ITALL.	AN CL	UB.				4														Mr. Dar	forth
7,00	p. m.,	PENN	PRO	VIDE	INT	BAN	KK.															Miss Cla	WSOD
7.00	p. m.,	ARITH	IMET	IC.									Ke	nsta	nti	n D.	Men	nerof.	f. B.	S. (Whe	eaton Co	llege)
7.30	p. m.,	ENGLI	SH R	EADI	NG.				9													. Mr. N	elson
7,30	p. m.,	BOYS'	CLUB	S.														Und	er d	irect	ion	of Mr. V	Veeks
		BOYS'																					
8.00	p. m.,	ALGEI	BRA.										4.									Mr. Mon	neroff
8.00	p. m.,	ELOCI	TION										Miss	Cora	E.	Ellis	, Ph	. B. (Not	thwe	este	rn Unive	rsity)
8.00	p. m.,	MOTH	ERS' I	MEET	ING	(For	rtni	ghtl	y)						0							Mrs. H	egner

SATURDAY.

9.00 a. m. to 12.00 a. m MANUAL	TRA	IN	ING						Mes	STS. S	heldon	and Todd
8.00 p. m VIOLIN LESSONS							. Mr	. T. M	. Thomas	son (A	rmour	Institute)
Q OO D DIANO I DECONO												
8.00 p. m., HOME NURSING CLUB,									Miss	Emm	a War	ren, M. D.

10.00 a.m. For Boys, TABERNACLE CHURCH INDUSTRIAL SCHOOL (Cor. Grand Ave. and Morgan Street)
2.30 p. m. For Girls, Under direction of Miss M. E. Coleman, Chicago Commons

SUNDAY.

2.00 p. m., BOYS' CLUB,									Mr.	Weeks	and Miss	Ellis
4.00 p. m., BOYS' CLUB												
5.00 p. m., ENGLISH (For Ita	dians)										Mr. Dan	forth
5.00 p. m., PLEASANT SUNI	DAY A	FTF	ERNO	ON.							inday in M inday in M	
8.00 p. m., BOYS' CLUB,											and Miss	

MANUAL TRAINING, PROFESSIONAL DRESSMAKING, ART AND MUSIC.

Further information about the classes can be obtained by writing or applying to

HERMAN F. HEGNER.

Resident in Charge of Educational Work, Chicago Commons. Office Hours, Mondays, 5.00 till 7.30 P. M.

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"God and the People."



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ALL COMMUNICATIONS

Relating to this publication should be addressed to JOHN P. GAVIT,

Editor THE COMMONS, 140 North Union Street, Chicago, Ill.

No. 19.

CHICAGO.

NOV. 25, 1897.

AZZINI said that discouragement was "disenchanted egoism." From such a charge the undaunted young men of the Citizens' Union in New York are acquitting themselves by organizing in the midst of a glorious defeat for a four-years' campaign of education. This is the way causes are won. Municipal reform is the cause of the day, and this is the way to win it.

DECENT conduct of primary elections would be a long step in the direction of clean ward politics. Those who have tried to fight clean men into office in down-town aldermanships know to their sorrow that it is easier to elect a man than to get him nominated. The foul primary is one of the strongholds of corrupt politics. The other is the control by corrupt officials of public rights and franchises for which corrupt corporations are ready to pay.

THE ringing appeal for interest and co-operation in the Labor Movement, made by Rev-Dr. William R. Taylor in the Brick Church at Rochester, and summarized on another page, is referred alike to those who charge the church with indifference to the interests of the workingmen, and those who need to be convinced that the Labor Movement is one in which all earnest people ought heartily to be interested and ought cordially to assist.

SETTLEMENT AND CHURCH.

The article on another page on the relation of the social settlement to the church is the first of what we hope to make a useful series of contributions to the increasingly discussed question of the place that the social settlement can fill in the work of social reform. Mr. Clarence Gordon, of East Side House, New York, who contributes the current article, is a member of the Protestant Episcopal Church, and has distinct views upon the relation which may be borne by the settlement toward the churches. Many settlement workers will differ with him, some in detail, some in toto, and we shall be very glad to receive the contributions of those who hold views either agreeing or differing with Mr. Gordon's. Ministers all over the world are looking toward the settlement with the query whether it may offer the long-sought method of socializing the church, and it is quite time that the question should be faced. Assuming absolutely no responsibility for any opinion or utterance on the subject except those appearing in the editorial columns of the paper, or signed by its editor, we still open our columns to those who have opinions on this matter. At a later time, possibly after the subject has been ventilated more fully, we shall take occasion to discuss, with some convictions, the relation of the church to the social settlement, and the question of what each has to offer to the other for the future.

The Monthly Bulletin of the Wage Earners' Self-Culture clubs of St. Louis, is practically the record of a settlement sort of effort. It is a bright little paper, and reports a most useful work.

Goodrich House, Cleveland, sends us the outline of their attractive "Thursday Evenings at Goodrich House." The "evenings" are free, and these are some of the subjects: Nov. 4, talk by C. Wason, "World's Fair by Electric Lantern"; Nov. 11, entertainment by members of the Garfield and Kingsley clubs; Nov. 18, talk by Prof. H. E. Bourne on "A Great Navy"; Nov. 25, open house, "An Hour of Magic, etc."; Dec. 2, talk by Dr. H. Powell, "Reminiscences of Travel": Dec. 2, concert by Mrs. A. K. Cole; Dec. 16, talk by Dr. E. G. Carpenter, "The Brain—How built up and how destroyed," (views); Dec. 23, entertainment by Miss Jennette Carpenter (holiday program).

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CHICAGO COMMONS.

140 North Union Street, at Milwaukee Avenue.

(Reached by all Milwaukee avenue cable and electric cars, or by Grand avenue or Halsted street electric cars, stopping at corner of Austin avenue and Halsted street, one block west of Union street.)

CHICAGO COMMONS is a Social Settlement located on North Union street, two doors from the southwest corner of Milwaukee avenue and the crossing of Union street upon Milwaukee and Austin avenues.

Object.—As explained in the second clause of the Articles of Incorporation of the Chicago Commons Association, filed with the Secretary of the State of Illinois;

"2. The object for which it is formed is to provide a center for a higher civic and social life to initiate and maintain religious, educational and philantiropic enterprises and to investigate and improve conditions in the industrial districts of Chicago."

Or, as the explanatory circular of the settlement has explained it:

"As exemplified at Chicago Commons, the Social Settlement consists primarily of a group of people who choose to make their home in that part of the great city where they seem to be most needed, rather than where the neighborhood offers; the most of privilege or social prestige."

Support.—The work is supported in addition to what the residents are able to pay for rent of rooms, by the free-will gifts of those who believe in what the work stands for. The gift of any person is welcomed, and the contributions are both occasional and regular, the latter being paid in installments, menthly, quarterly and annually, at the convenience of the giver.

Visitors, singly or in groups, are welcome at any time, but the residents make especial effort to be at home on Tuesday afternoon and evening.

Residence.—All inquiries with reference to terms and conditions of residence, permanent or temporary, should be addressed to Graham Taylor, Resident Warden.

KINDERGARTEN THANKSGIVING.

Happy Time for the Little Folks at the Commons— How the "Grossmutter" was Remembered.

The pages are held open for a note about the happy time the children of the Commons Kindergarten had for the Thanksgiving season. The scene was almost indescribable. Imagine a roomful of little folks—Italian, Swedish, German, Norwegian, Polish, Irish, and half a dozen other nationalities, gathering very early in the morning, each bringing a handful of remembrance for the "Grossmutter." Potatoes, apples, onions, turnips, bread, carrots, and what not else, piled high on the tables in the middle of the kindergarten room, and all for the "Grossmutter!" And who is the "Grossmutter?" Dear me, only a very old, and very poor

and very lovely soul, who can speak only German, and who lives in a little room over on Desplaines street. The room is whiter and brighter than it used to be, because Deacon Johnson, of the Tabernacle church, put a half-day's calcimining upon it the other day, and there are flowers and other things that the friends of the Commons, who love the "Grossmutter," have taken there.

Well, she came to the Thanksgiving party, in the fine warm shawl that the mothers'-meeting gave her, and she hadn't an idea of what was going to happen. She looked at the wagon-load of things that the beaming children brought from their poor homes, and she wondered who could have all those things. And when she finally found that they were all for her, and was struggling to find even a few German words with which to stammer her gratitude, a strange thing happened, and it was that the children who brought the things, became happier than the "Grossmutter," who received them!

A simple luncheon was then served to the children, consisting of bread, spread with the jelly, preserves or cranberry sauce, which the children have been making during the past weeks, and doughnuts and milk. And all was as sweet and mannerly as one could ask. They waited till their little "blessing prayer" was sung, and there was never a snatching, never a bit of hustling, or anything that would have been out of place at the table of Queen Victoris, except when Jerry fell asleep with his ear exactly in the middle of a doughnut!

STUDENTS AT THE SETTLEMENT.

Growing Use of the Opportunities on the Field-Demand for Public Presentations.

The permanent educational value of the settlement is more and more apparent. Aside from its popular social propaganda among its own neighbors, in which the offer of a supply most encouragingly creates the demand for knowledge, more and more students are making laboratory use of the social settlement everywhere. At Chicago Commons the demand for information, bibliography and the personal impressions of the residents from educational institutions and study groups in women's clubs, churches, labor unions, and more private social circles, increases every month. It surely betokens an ever-widening appreciation both of the settlement point of view and the firsthand knowledge of social conditions thence to be obtained.

Calls for presentation of the social cause for which the settlement stands are far in excess of our ability to respond to them. The diverse settlement occasions are also personally taken advantage of to deeper insight of human life and broader outlook on the world. Not only do the students in Professor Taylor's classes come in groups to work up their assigned topics from the statistics and social data in the Chicago Commons library, and by personal observation in the neighborhood field, but at the Tuesday evening economic discussions their numbers are largely augmented by whole squads of men from other theological seminaries and the University of Chicago.

At the request of students in these other institutions, a student's economic conference is to be held at the settlement fortnightly throughout the winter on Saturdays or Mondays, at which specialists will speak to and be questioned by them. Fullest, freest and sharpest discussion of social problems will be maintained, and visitation of public institutions in and beyond the city will be arranged for. The first of these gatherings will be held on Saturday, Nov. 27, at 3 p. m., when Prof. George D. Herron will lead the discussion. Two weeks later (Dec. 11) Mr. Abraham Bisno, a socialist, will present for criticism Karl Marx's theory of value. All students, men and women, in any branch of educational pursuit are cordially invited to attend these conferences.

THE COMMONS FELLOWSHIP.

University of Michigan Renewing Its Settlement Representation,

The Students' Christian Association of the University of Michigan has placarded the town with large posters announcing "Live Thought on Living Subjects." In a series of addresses which they offer to the University and city public of Ann Arbor. Professor Graham Taylor opened the course with two lectures, the first at Newberry Hall, which was completely filled by the students Saturday November 20, to hear him speak on "The Social Aspects of Personal Progress." On Sunday evening a union meeting of the city churches, with the University, was held in the great University hall for the discussion of "Personal Responsibility for Social Progress," upon which there were said to be 2,000 attendants. At the conclusion of his address Professor Laughlin made a strong appeal for the continuance and increase of the financial support of the University of Michigan's social settlement Fellowship at Chicago Commons. It was established last winter and sustained in summer residence Mr. Jesse K. Marden, who, after doing effective work at the Commons, reported the results of his observations and sociological study to Professor Cooley's "seminary" in sociology. The aim this year is to place the fellow in residence for a longer period, beginning not later than February. It is expected that University credit will be given for the work of the student, while in residence, in the departments of political economy, sociology or ethics. A liberal response in subscriptions toward the fellowship fund was made at the meeting.

The other lecturers in the course are Dr. Washington Gladden, "The Sermon on the Mount as a Basis for Social Reconstruction," and "The Form and Substance of Culture." Miss Jane Addams, of Hull House, will speak on "A Chicago Alderman" and "The Social Theories of Count Tolstoy." Hon. S. M. Jones, Mayor of Toledo, will speak on "The Golden Rule in Business and Politics."

COMMONS NOTES.

—The schedule of classes and clubs, for the winter term, is given in full on pages 8 and 9 of this issue.

—The Matheon day nursery, connected with the settlement, grows in usefulness and popularity. Fifteen children in one day was the recent highwater mark.

—The first meeting of the Boys' Good Will Club was made pleasant by a series of readings by Miss Elsie Chandler, illustrated folk-tales by Mr. George L. Schreiber, and various entertaining features rendered by the boys themselves.

——Space is lacking for more than a mention of the celebration of the third birthday of Chicago Commons by the Woman's Club of the settlement November 8. A pleasant entertainment was given, and the club presented the settlement with a portrait of Professor Taylor.

—The appeal in the last issue of THE COMMONS for help for the settlement has resulted in some friends stepping into the breach, but there will need to be many helping hands to make up the shortage caused by the assumption of the Tabernacle pastorate by Professor Taylor, and the necessary withdrawal of a large part of his energy and time from the work of gathering support for the settlement. This is a temporary crisis in the affairs of the settlement which those interested in its work can tide over by renewing their generous support of previous years without special solicitation.

A LABOR SERMON.

(Continued from Page 7.)

"Now the Labor Movement in the narrower sense—the sense in which it is commonly understood—is simply a part of this larger movement in which we all have such a vital interest. It is a movement within a movement. It is the movement, more or less concerted, of the world's manual workers, for their own protection and advancement.

"But why, it may be asked, is any such concerted movement necessary? Why should the manual toilers find* it necessary or advisable to go off by themselves in a class movement? Has not 13

the battle for personal freedom and equality before the law been fought and won?

"It has. But there is this great difficulty—the tendency of labor to become a mere commodity to be bought and sold at market rates, such rates to be fixed as the rates for other commodites are, by the law of supply and demand. . . .

"The conditions of human life are such that the vast majority of the race must earn their living by selling the labor of their hands. We may talk as we please about there being 'room at the top,' and about the idleness, the unthrift, the intemperance, and hot-headedness of the working classes being the chief causes of their miseries, and there is too much truth in it all.

"But that does not alter the fact that labor always tends to become a mere commodity and nothing more; that the sellers of the commodity are at a disadvantage as compared with the sellers of other commodities, and before the purchasers of it; that the welfare of human personalities is bound up in the terms of the sale; and that those who are affected so profoundly by these facts constitute, and will continue to constitute, the vast majority of mankind.

A MOVEMENT FOR HUMAN RIGHTS.

"Now the Labor Movement, in its essence, is a movement to resist this tendency of labor to become a mere commodity, and to secure 'the recognition of human rights and personal values in the working world.' It is a movement to limit and control, in the interest of the personal welfare of the workers and their families, the application of the law of supply and demand to labor."

Of the methods of education, agitation and struggle which have characterized the Labor Movement Dr. Taylor spoke, and continued:

"In the tendency of labor to sink to the level of a mere commodity, to be bought and sold at market rates, without regard to the welfare of the workers as human beings, the Labor Movement finds its all-sufficient justification. Here is a real menace to human rights against which it is not only the privilege but the duty of those concerned to defend themselves by every lawful and peaceable means in their power. . . .

"The Labor Movement, as such, is, therefore, not something to be feared, and as far as possible repressed. It is, just so long as it is properly directed, a humane movement, a Christian movement. It is in perfect alignment with the whole process of human evolution, which has for its aim the complete development of every individual. There is promise and hope in it for us politically. As citizens of a democracy, in which every man's vote is as good as every other man's, we ought all to be glad of a movement which has for its object the elevation of the multitudes of manual toilers,

and the raising of their standard of living and intelligence. And it will be not less beneficial to trade and industry. For political economy has taught us that high wages do not by any means always imply low profits, and experience long ago showed, and continues to show every day, that efficient labor, at a high price, is cheaper than inefficient at a low price.

HOW SECURE RIGHT DIRECTION?

"But all these benefits are, as stated above, conditional upon the right direction of the labor movement. A very important question, therefore is, How is that right direction to be secured?

"Will it be by the two contending parties assuming an attitude of mutual hostility—of suspicion, fear and hatred? Will it be by each party refusing to listen to what the other has to say? And especially, will it be by those who have knowledge, and calmness, and character, and influence keeping still, and allowing the ignorant and unscrupulous and violent to do all the talking?

"Or will it be by a hearty recognition by each party of the other's humanity and honesty, by a sincere effort of each to understand the other's position, and by a full and free discussion?

"I am no believer in the socialistic doctrines of some of the labor organizations. I am no apologist for the violence with which some of them are chargeable. But I am in favor of all wise and just efforts, including labor organizations, for the protection and elevation of the great multitude of our working people, and I believe that in view of what history, economics, humanity and the Gospel have to teach us, the only attitude for those who are not manual toilers to assume toward the Labor Movement is that of honest, open, thoughtful friendship.

"'Stand up,' said Peter to Cornelius, the noble centurion who had come to him for instruction in Christian truth, and had fallen at his feet to do him reverence. 'Stand up; I myself also am a man.'

"That struck the note of brotherhood which rings all through the New Testament; and until our civilization responds to it, we shall look in vain for peace, and progress will be slow indeed.

"'Stand up; I myself also am a man!' That is the spirit which ought to be in every man toward every other man—the spirit of liberty, equality, fraternity. O that it might be in me, and in you! for when it is real it spreads more rapidly than fire.

No individual life can be truly prosperous passed in the midst of those who suffer. To the noble soul it cannot be happy; to the ignoble it cannot be secure.—Mathew Arnold.

"THE WORKERS."

The popular mind will be caught with Walter Wyckoff's pictures of the condition of the laboring man in this country, as with no serious dissertation of the essay sort, and when his volume on "The Workers" is really out after its run in magazine serial form in Scribner's, it will not soon be off the platform as a topic of thought, conversation and discussion. As Current Literature said of these studies in reality, "that which gives an especial charm to the article is that Mr. Wyckoff keeps in the background the knowledge of sociology he has received from books, and lets this knowledge merely serve as a quickener of his observation. The occasion of his entering upon his year of experience as a casual laborer was his sense of the partial justice of a criticism that his views on the labor question were mere theories. It was at a summer resort in Connecticut, six years ago, that he left the world in which he had prominently moved, and became a laborer, tramping across the continent, working here and there at whatever he could find to do, and sometimes - even in the prosperous year of 1891-finding nothing whatever to do-he came to have a first-hand knowledge of the conditions under which unskilled laborers work and live. * * * But the sociological observations which are made, whether regarding the present position of laborers or its possible betterment, are more full of sociological wisdom and social insight than decades of research in sociological libraries could have given. Few books have been written which contain so much enlightenment and enlivenment regarding industrial conditions."

"SETTLEMENTS AND LABOR."

Pamphlet on Settlement Work Which Gives a Valuable Sketch of Methods and Scope,

Owing to the limited supply on hand, and the considerable shrinkage in receipts for them, it has been found necessary to fix at twenty-five cents per copy the price for the pamphlet, "Social Settlements and the Labor Question," reprinted from the proceedings of the Grand Rapids Conference of Charities and Correction, and obtainable through The Commons. This is the most comprehensive publication on the subject of social settlements known to us. Papers by some of the best known settlement workers in this country discuss the matter from many points of view, and the book is not merely a discussion of one aspect of settlement

work—that of its relation to labor. The work of the settlement in politics, in education, in charity, civic reform, etc., is considered by such workers as James B Reynold, of the New York University settlement; Miss Julia C. Lathrop, of Hull House; Miss Mary McDowell, of the University of Chicago settlement; Jacob Abt, of Maxwell street settlement, Chicago; Miss Katherine B. Davis, of the Philadelphia College settlement. Copies of the pamphlet will be sent to any address, postpaid, for twenty-five cents. As the supply is limited, those who are especially desirous of having the psmphlet would do well to apply at once to the publishers of The Commons.

OTHER RECENT BOOKS.

Among other books that will be useful in the social field are these recently issued:

Mental Development—A Study in Social Psychology, by James Mark Baldwin, The Macmillan Company, New York. A study of the human psychology, with reference to tracing it into the field of social manifestation.

Practical Idealism, by William DeWitt Hyde, The Macmillan Company, New York, tracing the newer manifestations of idealism into the worlds of sense-perception, association, science, art, persons, institutions, morality and religion.

Christianity and Property, an interpretation, by Albert E. Waffle, Philadelphia, American Baptist Publication Society. Paper, 25 cents; cloth, 50 cents. An attempt to collate and interpret the New Testament teachings on property.

Growth of the Kingdom of God, by Sidney L. Gulick, M. A., missionary of the A. B. C. F. M. in Japan, Fleming H. Revell Company, Chicago. A review of the spread of Christian ideals and organizations throughout the world.

For the Country, by Richard Watson Gilder, The Century Company, New York, \$1.00 cloth. A small volume of timely and patriotic poems.

LITERARY NOTES.

The Proceedings of the section on Organization of Charity of the National Conference of Charities and Correction, (Toronto, 1897,) have been reprinted in a separate pamphlet, and as a supplement to the National Bulletin of Charities and Correction, Minneapolis, for August, 1897.

Rev. Charles M. Sheldon's new book, In His Steps, "What Would Jesus Do?" published by the Advance Publishing Company, Chicago, is having a very successful sale, the fourth thousand having just gone out within ten days of its issue from the press.

BUREAU OF **SETTLEMENTS**

UNDER THE DIRECTION OF

THE COMMONS

PURPOSES

à

To collect, disburse and publish bibliography and other historical data and general information concerning the world-wide Settlement Movement.

To facilitate helpful communication between Settlements.

To be of all possible service to people living and working on the basis of the Settlement

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Prompt Information as to the foundation of new Settlements, or the existence of old ones not well known. Better that we should duplicate information than not to have it at all.

Copies (several when possible), of all reports, circulars, and other printed matter, however apparently trivial, including tickets, programs and all other transient material, issued by or concerning any settlement. Complete files of all such matter are urgently desired.

References to, and if possible copies of, all periodical, newspaper, magazine or review articles, or allusions, however scant, in books or pamphlets, with reference to the Settlement Movement or to any Settlement. These references should always give minute particulars as to the name of the publication, date, author if possible, etc.

In short, we desire to have on hand and to keep complete, material suggesting the entire history of each and every Settle-

All head-workers and secretaries of Settlements in all Countries are urged to cooperate.

NOTE.—The following Settlement Literature may now be obtained through the Bureau: "Social Settlements and the Labor Question (Reprint from the proceedings of the 23d National Conference of Charities and Correction). Single cop-

Conference of Charles and Correction. Chigae Cope fee, 25 cents, postpaid. Bibliography of College, Social and University Settlements, published by the College Settlements Association. Free on receipt of 2 cents postage.

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